

CLASS EIGHT

This is our eighth class on Al-Usool Ath-Thalaathah, Alhamdulillah that we got this far and we are talking about the elucidations on the book Al-Usool Ath-Thalaathah or Thalaathatul-Usool. And these are four introductory matters, these are four introductory principles, they are not the core of the book. These are four introductory principles, we are still yet to get to the core of the book. The first of those that we spoke about is that the author said you must know these four matters, what are they? The first one of these four is actually what we spoke about and it is the core of the book, knowledge, to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and the religion, the questions you will be asked about in your grave. The second is to act upon it, and the third which we started on not last week, but the week before that, is conveying it:

الدَّعْوَةُ إِلَيْهِ

Which means to convey it. Convey what? To call people unto what? Knowledge and acting upon knowledge. We mentioned several essential pointers on Da'wah, the last class we had and we will try to finish the talk on Da'wah today. It is a very lengthy talk so bear with me, I would like to try my best to finish it today Inshaa Allah, so next week we can move on.

The questions will be after the class for the purposes of editing, the brothers, to make it easy on them, we decide to have all the questions at the end of class. That is why you will see your brothers writing down and jotting down. You can jot down your question, at the end of the class we will be here until we answer them.

DO NOT COMMIT ANY SINS UNDER THE PRETEXT OF DA'WAH

Some people fool themselves, they fool themselves because you cannot fool Allah. They will justify a stance or a setting that they are in, a sinful setting that they are in, by crying and saying Da'wah. Do not be caught for example, sitting at a table with alcohol, where alcohol is being roamed around, passed around, and say Wallahi I am giving these people Da'wah. When a case like that was presented to Umar Ibn al-Khattab, he started with lashing the people, he ordered the lashing of the people who were not drinking before those who were drinking. Some of them said, we are fasting Umar. He said, with them start. Do not be caught among those who, a man, a brother among women, you see him in a setting where women are improperly dressed and then he will tell you, I am giving Da'wah. Do not be caught with a sister alone and say Wallahi, I am teaching her Qur'an. Do not have those tight jeans and that which they call today a Hijab, looking more like someone who is trying to model standing before a table with a few leaflets and then cry and say Da'wah table.

I mention this because this matter is widespread. For example, it is widespread in weddings, you see weddings where Muslims do, we cannot call them non Muslims if they make their Salah and they commit sins, we cannot call them non Muslim but it is extremely major sin what they do. They have every Shaytaan instrument in their hall. Nisaa'un Kaasiyaatun 'Aariyaat (نِسَاءٌ كَاسِيَاتٌ عَارِيَّاتٌ), women improperly dressed. Mixing and mingling at its peak and women with all that which is prohibited for another foreign man to see, they are there in that setting. You ask a brother who you presume is righteous, what were you there doing? This happens frequently, I am not saying all the brothers who are religious do that, but it does happen frequently. What are you doing over there in that wedding? Wallah, Da'wah. Your Da'wah is to talk people in a setting like that, out of that sin. If you cannot, then you need to walk away. If you can go talk to them and talk them out of that sin and stop them, then not only should you go, but you must go if you can talk them out of it because that is the peak of ordaining the good and forbidding the evil. If you go talk to them and they are going to listen to you and stop those instruments, and stop the mixing and mingling, you say Wallah I am going to go stop them and I am going to talk them out of it, then you must go. However, if that is not what happens, then you should not be in a setting like that.

In Ad-Durr Al-Mukhtaar, and ad-Dusooqi from the Maalikiyyah, and ash-Shiraaazi in Muhathab, and Ibn Dhwayyaan in Mubda', and Ibn Qudaamah in Al-Mughni and I think it is the seventh volume. In these books, which are books of Fiqh on the four Madhaa'hib, if you can go and change a Munkar, go change it; if you cannot, then you do not need to be in a setting like that, even if you are invited. Why we say even if you are invited? Because many of the 'Ulamaa consider it Waajib, if you are invited to a wedding or a Waleemah, it is Waajib upon you to respond to the invitation of your brother. It is Waajib to go, yet if there is public sins that are widespread that you cannot avoid, then that Waajib is no longer a Waajib. That Waajib is Haraam upon you to go, according to the four Madhaa'hib and in the books that I mentioned, it is Haraam upon you to go unless you can change it. Then if you can change it, then you can go.

We have lands that have been occupied for over half a century, lands that within them is our third holiest shrine. And there is those who cry liberate it, liberate it, and they talk about liberating, yet when that talk goes around, one needs to do a reality check within himself and ask, why is the Ummah in the gutter that it is in? Why for over half a century, pertaining to that holy land, they are going and we are going, because what affects them affects us, why are they going and why are we going through that which we have been going through? We need to reflect, we need to analyse. When a company loses some of their income, the CEO gets together with his managers and high ranking officers and he gets to meet with them and asks the question that is typical, what can we do, what strategy can we develop so we can win back the income or the profits we had in the past months? We need to change.

When generals, Muslims and non Muslims, whoever it may be, whenever they lose, it is tactical to ask why did we lose that battle? What is it that caused us to lose that battle?

Likewise, when you have 1.6 Billion humiliated and degraded to the lowest of low, by no more than six million, possibly sixteen million at the most, you got to ask why? The Sahaabah were defeated. In the Battle of Uhud, the Sahaabah were defeated and they asked that same question:

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا... ﴿آل عمران: ١٦٥﴾

﴿١٦٥﴾

We wonder why we have become the lowest of the low. The Sahaabah asked when they were defeated, on their way back to Madinah after the defeat, why?

...أَنَّى هَذَا...

Why did this happen to us? Allah gave them the answer. Before they reached Madinah, they got the answer to what was happening. They asked a question, what is the strategy so we will not be defeated again? Why is it that we were defeated? What is the reason? Allah says:

...قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ... ﴿آل عمران: ١٦٥﴾

From you, something you have done.

...وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿فصلت: ٤٦﴾

You check yourself. Instruments do not liberate, instruments of the Shaytaan degenerate. Take that as a rule, instruments of the Shaytaan do not liberate lands that have been taken from us. Instruments of the Shaytaan and those where they are widely spread, are not ways for liberating, they are ways for degenerating. What victory are you awaiting?

WHEN SINS BECOME WIDESPREAD IT AFFECTS EVERYONE

We are not saying that everyone is like that, no, Ma'aath Allah. I am going to go even to the extent of saying, not just everyone is not like that, not even the majority are like that. I am going to say that to be on the safe side, not even the majority, let us say not the majority. However, when sins become widespread, where many are involved and it is popular, even though it is not the majority and it is popular, then it affects everyone. When it is popular, it affects everyone. When towns in their entirety, from Falasteen, around us, over here, even

though not all, and I am going to repeat that again and again, even though I am going to say to be safe, not even the majority; when you got towns who have weddings that play the instruments of the Shaytaan and it is not exceptional within that town, it is exceptional in that town and he is a stranger, one who decides to do his wedding the Islamic way. It is widespread, that is widespread, it is a widespread sin.

In Uhud, fifty men under the leadership of Abdullah Ibn Jubayr. They did not mean to disobey the Prophet sallallahu 'alayhi wa sallam, they are the men who went to give their necks for the sake of the Prophet sallallahu 'alayhi wa sallam, they did not mean to disobey him. They made an educated guess that decided the correct opinion in it, out of respect to the Sahaabah we do not say they made a mistake, we say they made an educated guess upon themselves, decided. Abdullah Ibn Jubayr said, I am not leaving the hilltop. Abdullah Ibn Jubayr said, I am staying on this hilltop, on this mountain, the Prophet said stay here no matter what, I am going to stay here. Seven hundred with the best man to walk on the face of the Earth get defeated for the minor mistake of less than fifty. The entire Muslim Ummah back then gets defeated, because it is the Ummah there, the entire Ummah gets defeated for the mistake of not even fifty because some of the fifty stayed on the mountain. When evil is widespread, destruction and defeat awaits this Ummah, that is the way it goes.

...قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ... ﴿آل عمران: ١٦٥﴾

I say, and I am responsible for what I say, towns have rituals and weddings from Falasteen, I do not even want to name those towns, especially widespread around us, I do not want to name those towns when I could, they are more shameful in their mixing and their mingling and the way the women are dressed in the improper dressing, than the enemies that we are facing.

عِمْرَانُ بْنُ حُصَيْنٍ ، رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ...

He narrated that the Rasoolullah sallallahu 'alayhi wa sallam said:

" فِي هَذِهِ الْأُمَّةِ خَسْفٌ وَمَسْخٌ وَقَذْفٌ " ، فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ : يَا رَسُولَ اللَّهِ ، وَمَتَى ذَاكَ ؟ قَالَ : " إِذَا ظَهَرَتِ الْقَيْنَاتُ وَالْمَعَارِفُ وَشُرِبَتِ الْخُمُورُ "

In Sunan at-Tirmidhi, it is an authentic Hadith. The point of this Hadith is that the Prophet sallallahu 'alayhi wa sallam said, there will be Maskh in this Ummah. What is Maskh? Al-Mannaawi defines Maskh as:

تَحْوِيلُ صُورَةٍ إِلَى صُورَةٍ أَقْبَحَ مِنْهَا أَوْ مَسْحُ الْقَلْبِ أَوْ قَلْبُ الْخَلْقَةِ مِنْ شَيْءٍ إِلَى شَيْءٍ

What does that mean? Maskh, there is going to be Maskh at the end of time, at some time and the Sahaabah asked when will it be. What is Maskh? Before we get to the other points of the Hadith. It can be real change or humans into for example, pigs and donkeys like another Hadith specified. This one does not specify but it could be real, a human being changed to a form of a pig and a donkey. It could be the changing of the heart and the mind, you go talk to someone, you think you are talking to a human being but you are really not talking to a human being. Wallahi Akhi, this is Haraam, you are in the East and he is in the West, it is like you are not talking to a human being, it could be that as well. It could be a real change and it could be a heart and a mind change. He said:

...خَسَفَ وَمَسَحَ...

And then there is going to be Khasf. The next one is Khasf and that is:

الْغُورَ فِي الْأَرْضِ

There will be earthquakes, the Earth will open and swallow people. That is Khasf, that is the second one. And then there is going to be the third one that the Prophet sallallahu 'alayhi wa sallam said, there will be Qathf. And Qathf is Hijaarah, throwing or the dropping of stones from the sky, like that which happened for example to the people of Elephant, Abrahah and the people of the Elephant in Surat al-Feel.

So when does that happen? When do those three things happen? The Sahaabah asked when does that happen. He said when the Qayyinaat and Ma'aazif are widespread:

...إِذَا ظَهَرَتْ...

If it appears, Dhaharat is actually a rank lesser than widespread. What are they? What are the Qayyinaat and what are the Ma'aazif? Qayyinaat is entertainers, the singers, the singers that sing and inspire you to do Haraam; and Ma'aazif are the instruments of the Shaytaan.

More so, in another Hadith, the one narrated by Abu Aamir or Abu Maalik:

سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ " : لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرَ ، وَالْحَرِيرَ ، وَالْخَمْرَ ، وَالْمَعَازِفَ

From this Ummah, this is not talking about the non believers, this is talking about this Ummah, the followers of this Ummah. There will be some people who will consider illegal sex, illegal intercourse, adultery and fornication, they will do that, they will consider that; they will consider the wearing of silk, they will consider the drinking of alcohol and the musical instruments as lawful. They will They will consider it lawful, by their acts possibly, or clearly saying this is Halaal and you see that today. There is other narrations of the Hadith to show you how Allah may doom someone overnight. They will get a visitor or a passer by, a Bedouin come by to these people who are in engaged into these illegal acts and he will ask them for something. He may need to buy something from them, we do not know, the Hadith does not mention, the other narrations of Hadith do not mention. But they will tell him, come back tomorrow, we will give you what you need tomorrow. The business transaction or the directions or whatever it may be, they will tell him whatever purpose you asked us, come back tomorrow. Some of them will wake up, the Hadith wants to show you how smooth and swift the disaster of Allah is for such people, they will wake up overnight, some of them are monkeys and swines. These are from this Ummah, some of them are monkeys and swines and we described it could be real, or it could be that their hearts and minds are like that and they will be transformed into monkeys and swines until the Judgment Day, they will remain so until the Judgment Day.

Meaning when those matters occur, the matters that we said that they will consider lawful, when those matters occur and amongst them is usage and considering lawful the instruments of the Shaytaan, when those matters occur, there will be a sudden and swift punishment. And what do you want, a bigger punishment than being the most humiliated Ummah out of the Ummah today? Where six million stand on the top of 1.6 Billion and defeat them, that goes in history.

Look at the other side, these are the Muslims that will be transformed into apes and monkeys and swines, why? Because of the musical instruments. The Qur'an also says about the opponents, what did He say about them?

...وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ... ﴿المائدة: ٦٠﴾

Those who incurred the curse and the wrath of Allah, those whom He transformed into monkeys and swines. Now this one, this verse is not pertaining to this Ummah, this is pertaining to our opponents. Now the conclusion, the conclusion out of that. The first two Ahaadith are about this Ummah, the Ayah is about the opponents, people will be

transformed from both sides into apes and swines. The point, when you got apes and swines or monkeys and swines fighting monkeys and swines, the stronger wins, that is how it goes.

Of course, not everyone listens to that or engages in those major sins and those unlawful acts. Not everyone and I am going to say not even the majority, just to be on the safe side I am going to add not the majority. I am going to say it is widespread and no one can deny that, it is widespread when you cannot even approach people and tell them this is Haraam and Halaal. Wallahi, they have communities here, they have clubs here that they sit and drink coffee and backbite and do all that which is prohibited and possibly sometimes they invite a guy to lecture. They ask what does he say, before they invite him, what does he say about musical instruments? Haraam, do not bring him here. Wallahi, this happens, some of you here know this very well. When it becomes widespread, Allah holds everyone accountable. Us who do not engage in that and those who are in that, all of us are held accountable.

Now, I do not like to get off topic in these kind of classes but this is not really off topic. The point is those who perform those kind of illegal ceremonies are a source of the defeat, are a major source of the defeat. We know about them and there is no denial about that. What is the point?

YOU HAVE TO KNOW HOW TO GIVE DA'WAH

The problem is, I see a righteous brother or I am told about a righteous brother and this happens and it is very irritating, you deem him he is a righteous brother, he comes to the Halaqaat, he is good in his Islam and then suddenly he tells you or you are told of that he was in one of these ceremonies. And what is his justification? He is there under the pretext of Da'wah. Now you ask the brother, why did you go to that wedding? Why did you go to that ceremony? Why were you in the middle of that evil that you really did not have to go to? Da'wah, the answer is Da'wah. Ok, did you speak there then leave immediately? You can possibly understand that. Did you speak and immediately head out of there? No. Did you stop them? No. Did you even talk there? No. In reality, you think because you have the overall appearance of someone who is religious, whether it may be because one has the beard or whatever it may be and that your wife is a Muhajjabah and you take her there and then you assume merely because of your presence that you are there for Da'wah. That is the Shaytaan playing with your mind.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ
الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ ﴿الكهف﴾

There is people who think they are doing righteous and in reality, it is evil that they are doing. They think they are doing it under the pretext of Da'wah, but in reality it is not good what they are doing. You do not go to those places claiming Da'wah, that is our point. You do not go to places of sin and claim Da'wah unless you are there to stop it. You cannot be present in those places unless you are there to guide them, unless you are there to stop it. If they listen to you, if you have influence over them, if you can talk them out of it, go there and you must and you should go there. Part of the ordaining the good and forbidding the evil is that those who do those kind of sins, should be the outcasts and they should not be the type of people who are looked up to.

Today, we get brothers who are struggling to start off their marriage life on the Qur'an and the Sunnah. Sometimes it is the bride, she calls, I have this and my traditions and some traditions that do no conflict with the Qur'an and the Sunnah, we are not going to talk about that but there is traditions that are conflicting with the Qur'an and the Sunnah, those belong under our feet no matter what they are. The Qur'an and the Sunnah has precedence over everything. You see those who as a bride or a young man who is trying to get married and he is facing a struggle to try to have his marriage in the right way for example. That one is the outcast and he is the stranger, it is not the other ones who are in the sin that are the outcasts and the strangers. You see what I mean when I say it is widespread?

Do not ever engage in such matters under the pretext of Da'wah. The same scenario applies when for example, you see a sister, I go visit universities, with improper Hijaab, what they call Hijaab and the attitude in a university, standing before a table with a bunch of leaflets and you ask what exactly is she doing? Oh, she is doing a Da'wah table brother this week. You do Da'wah in that manner? You have to know how to give Da'wah. You do not engage in a sin in giving Da'wah and you do not go in a place where it is sinful and you give Da'wah, unless you are there to stop it.

Likewise, those who give Da'wah under the platform and the banner of interfaith. They claim that that is Da'wah. Why are you in interfaith? Why are you going under the banner of interfaith? Oh Da'wah brother, these are the People of the Book, we got to give them Da'wah. There is something called Da'wah which we are all for and we are all for Da'wah, and there is a principle of Kufr called interfaith. Interfaith is a principle of Kufr, if you do not know about it, you need to go study it. It is Kufr on top of Kufr, it is an aspect of Kufr, interfaith. You do not go under the banner of interfaith, giving a talk or a participant in such organisation and they say oh I was there for Da'wah. You go do Da'wah under the banner of Da'wah or under a neutral banner, not under the banner of interfaith.

The point of all this is that you do not mingle with sinners and cry Da'wah. I mentioned some of this in a [question and answer](#) a while ago ([See Appendix Two](#)), when I was asked about mocking Muslims and I mentioned the verse of Allah:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ... ﴿النساء: ١٤٠﴾

When mocking goes on, do not sit with them. Why? Allah says:

...إِنَّكُمْ إِذَا مَثَلْتُمْ...

That applies to mocking, but it applies to other sins as well. Ok, that is the point we wanted to cover.

PROOFS ON DA'WAH

INVITE PEOPLE UNTO ALLAH WITH KNOWLEDGE

Allah in the Qur'an said, in Surat Yusuf:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي... ﴿يوسف: ١٠٨﴾

Say oh Prophet, Allah is telling the Prophet Muhammad sallallahu 'alayhi wa sallam to say, this is my way, I invite people unto Allah, unto monotheism, unto the Oneness of Allah, Da'wah. That is what we are for, we are pro Da'wah, it is not that we are against Da'wah but there is proper ways for Da'wah.

...أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ...

Knowledge, that is why you all come here today, why? Because you want to go convey this message:

...عَلَىٰ بَصِيرَةٍ...

With knowledge.

...أَنَا وَمَنْ اتَّبَعَنِي...

Me and those who follow me.

Ibn al-Qayyim Rahimahullah said, you cannot be a follower of the Prophet Muhammad sallallahu 'alayhi wa sallam truthfully, unless you call to that which the Prophet sallallahu 'alayhi wa sallam called with knowledge. That is a restriction, in the Qur'an:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۖ عَلَىٰ بَصِيرَةٍ...

As a Daa'iyah, you present this Da'wah, this message, you put the seed and you leave the rest to Allah. You put the seed wherever you are and you leave the rest to Allah.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ
الْمُسْلِمِينَ ﴿فصلت: ٣٣﴾

Who is better in speech than he who says, my Lord is Allah:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ...

And stays firm and steadfast on it:

...وَعَمِلَ صَالِحًا...

And says, I am a Muslim and I among the Muslimeen:

...وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

DA'WAH IS OUR PRIDE

If a big firm or corporation offers one of you a job, he eagerly jumps to it. He would go to training, he would possibly go back to college and get an update in his field. He would do whatever it is to get that high ranking job that corporation gave him, offered him, and then he would bolster about the offer that he got. Da'wah is an offer from Allah, the Almighty. A job, from Allah, not from a corporation or a king or a president. It is an offer from Allah, the Almighty. You are doing the job of the Messengers.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ... ﴿آل عمران: ١١٠﴾

You, the true Believers in Tawheed, in Islamic monotheism, you are the real followers of the Prophet Muhammad sallallahu 'alayhi wa sallam. You:

كُنْتُمْ خَيْرَ أُمَّةٍ...

You are the best. You were, you are and you will be, that is what Kuntum means. You were, you are, you will be. You are the best of all people raised up from mankind. You are in charge of mankind, the best of all people, why? Because we are Arab? Because we are black? We have black, we have white, we got everything, we have Pakistani, we have everything here. Why? Why are we the best of all people? Is it based on ethnicity? Did Allah say you are the best of mankind based on your ethnicity? You are the best of mankind based on nationalism? You are the best of mankind based on your colour and your race? It is Khayriyyah. You are the best of all mankind, carrying and conveying this message, by carrying and conveying this message.

...تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ...

That is what makes you the best, the Da'wah to Allah is what makes you the best. We are an Ummah of Da'wah, an Ummah that conveys the message. We are an Ummah in charge of all the other Ummah. We were honoured because we are the carriers of this message, who convey it.

...تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ...

The Prophet sallallahu 'alayhi wa sallam said:

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا
بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ
خَالِدِينَ فِيهَا أَبَدًا ﴿٢٣﴾ ﴿الجن﴾

The Prophet sallallahu 'alayhi wa sallam said, none can protect me from punishment of Allah. No one, no one can protect me from the punishment of Allah. If I were to disobey

Allah, who can protect you? And the Prophet sallallahu 'alayhi wa sallam is talking about himself but this applies to all of us. Who can protect us from the punishment of Allah?

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾

If I were to disobey Allah, no one can protect me from the punishment of Allah nor can I find refuge except in Allah, except:

إِلَّا بَلَاغًا...

Except for conveyance of the truth from Allah and His Messenger. Some of the 'Ulamaa said, no one can protect from the punishment of Allah, which is essential, no one denies that. No one can protect from the punishment of Allah if He wants to punish but conveyance, this verse means conveyance of this message, is protection from the punishment of Allah. Conveyance of this message is one of your means for the protection of the punishment from Allah.

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ...

We were honoured with Da'wah, our pride is Da'wah. Our pride in this religion comes through Da'wah.

RISE UP AND WARN

Allah tells His Prophet Muhammad sallallahu 'alayhi wa sallam in the early days:

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ ﴿المدثر: ٢﴾

Oh you Prophet Muhammad sallallahu 'alayhi wa sallam, you who are covered up in garments, rise up and warn. Rise up and warn, what does that mean? That is Da'wah, that is ordaining the good and forbidding the evil. Get up and warn. Wallahi, Wallahi, he got up from that moment and never rested until his last gasp. He got up from that moment, the early days when Allah gave him that verse and ordered him, and he never rested till the very last gasp of his breath.

You know an Ayah, you know a Hadith, you know the principle of Laa ilaaha illallah, then convey it; that is all you have to convey. If what you know and what you firmly know as we mentioned last week, the Prophet sallallahu 'alayhi wa sallam said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

Convey even if one Ayah. Convey from me, even if it is one Ayah. So if you know one Ayah, convey it. If you know one Hadith, convey it. If you do not know one Ayah or one Hadith and you know Laa ilaaha illallah, which you all know, then convey it to your neighbour, to your friend, in any setting you are in.

If you do not know, a leaflet, a brochure, a CD, a link. Like I told the youth in my recent visit, I said if there was something called Facebook and Twitter and these mediums and it is so easy to make websites, I would have had a thousand websites. I would have had by now a thousand websites conveying the Da'wah. You sit there and you convey the Da'wah. In Sunan Ahmad and Tirmidhi, the Prophet Muhammad sallallahu 'alayhi wa sallam makes Du'aa for you, for a bright face. He made special Du'aa for you, those who hear a Hadith and transmit them to others. The Prophet sallallahu 'alayhi wa sallam made Du'aa for you because of that, may Allah brighten the face of the person who hears what I say and retains it. May Allah brighten the face of a person who hears what I say and retains it, meaning understand it, meaning have the knowledge. That is what it means:

...فَوَعَاَهَا...

Retains it, understands it, absorbs it and comprehends it, then he conveys it to others. Ibn Masood and Abu Hurayrah, in Muslim and in other books of the Hadith, whoever calls to guidance will have the reward similar to all those who follow with him, without their reward being diminished in any tiny bit or way. And you are going to know this Hadith when I conclude Inshaa Allaah and talk about Abu Bakr as-Siddeeq radhiyallahu 'anhu. Whoever calls to misguidance and that is the opposite, he will have the sins similar to all those who follow with that sin, not a tiny bit any less than the sins that they get. So if I misguide a hundred people, all their sins come, Laa Samah Allah, Laa Qaddar Allah, on me.

THE VALUE OF GUIDING ONE MAN

In Bukhari and Muslim, when the Prophet sallallahu 'alayhi wa sallam gave Ali the banner in the Battle of Khaybar. After the Prophet sallallahu 'alayhi wa sallam blew in his eyes, because Ali radhiyallahu 'anhu had an illness. The Prophet sallallahu 'alayhi wa sallam gives him the banner and gives him the advise. Listen to the advise the Prophet sallallahu 'alayhi wa sallam gives Ali. He says, be patient when you get on their turf. When you get there, to where you are heading, be patient, take it easy. You know what he says? And call them unto Islam and let them know what is obligated upon them, why? Because Ali, by Allah, the Prophet gives an oath, by Allah, for Allah to guide one man by you is better for you than the red camels. For Allah to guide one man by you, is better for you than red camels.

It could be guide someone to Islam, guide him to coming back to Salah and that is coming back to Islam, or guide someone to leaving alcohol or any major sin. And as you know, the red camel is the best of the wealth of the Arab back then and similarly likewise today, saying one of the most expensive cars, a fleet of one of the most expensive cars today.

The Prophet sallallahu 'alayhi wa sallam was at the doors of those who harmed him, victory was moments away. He has given the banner to Ali, to go, it is a defeat for them Inshaa Allah, because he knew that. The victory was moments away, from people who harmed the Prophet sallallahu 'alayhi wa sallam for a very long time. If it was blood he wanted, he would not have told Ali that. If he was eager to get their blood, he would not because it was, Inshaa Allah, imminent victory for the Prophet sallallahu 'alayhi wa sallam. He had the upper hand at that time, but his worry was supreme, was big. He says Ali, by Allah, easy, take it easy Ali. By Allah, for Allah to guide one man with you is better for you than the red camels.

THE DAY OF UHUD AND THE DAY OF TA'IF

In Bukhari and in Muslim, Aishah radhiallahu 'anha asked the Prophet Muhammad sallallahu 'alayhi wa sallam, have you encountered a day harder than the day of Uhud? Aishah was a little bit older and she seen what happened in Uhud and she comprehended it and absorbed it and seen what the Prophet sallallahu 'alayhi wa sallam went through. She said oh Prophet of Allah, have you encountered a day harder than the day of Uhud? Have you encountered a day worse than the day of Uhud? Was there any day worse than that? She seen what happened to him, Aishah wants to know the hardest day that the Prophet sallallahu 'alayhi wa sallam encountered. The Prophet sallallahu 'alayhi wa sallam replied, your tribe has troubled me a lot. Your tribe and his tribe, but he is saying your tribe has troubled me a lot and the worst trouble was the trouble on the day of 'Aqabah. The day of 'Aqabah is the day of Ta'if when the Prophet sallallahu 'alayhi wa sallam went on to the mountain of the Ta'if and they told their kids to drive the Prophet Muhammad sallallahu 'alayhi wa sallam away and rejected the Prophet sallallahu 'alayhi wa sallam.

Aishah radhiallahu 'anha wants to know what the worse day that he encountered was. What is it? She wants to know, was it Uhud and she specified Uhud. She suggested Uhud because she seen what happened to the Prophet sallallahu 'alayhi wa sallam in Uhud. So, she is assuming somewhat that Uhud may have been the worst day to the Prophet Muhammad sallallahu 'alayhi wa sallam, in his Da'wah career. In his twenty three years, she assumed, possibly, most likely, that is why she mentioned it in the question that Uhud was the worst day. Why did she specify that? Because she seen what happened to the blessed head of the Prophet sallallahu 'alayhi wa sallam, the wound, she seen it. She seen the wounds that the Prophet sallallahu 'alayhi wa sallam encountered that day. She seen that the teeth of the Prophet sallallahu 'alayhi wa sallam were damaged that day. She seen that the helmet was crushed on the Prophet sallallahu 'alayhi wa sallam that day. She seen that Fatimah radhiallahu 'anha burns a mat, reducing it to ashes, it is some form of medical thing that

they used to do back then for wounds. Fatimah burns a mat and reduces it to ashes and takes those ashes and puts it on the wound of the Prophet sallallahu 'alayhi wa sallam. That was used back then, to stop the bleeding.

Why was Uhud not the worst day of the Da'wah career of the Prophet sallallahu 'alayhi wa sallam, even though all that happened? More than that, why was it not the worst day when the uncle of the Prophet sallallahu 'alayhi wa sallam died in that battle and the Prophet sallallahu 'alayhi wa sallam wept so hard, like a young child, over his uncle when he seen him in the status he was in. Why was it not the worst day, that same day, when seventy of the his most beloved companions died and became martyrs Inshaa Allah, in that battle? The men he loved so dearly, many of them were his relatives. Or take it even further, why was it not the worst day, the days he spent in agony when the hypocrites spoke about the honour of his wife. You know to a man, that is very big. Today, many do not understand it because they are not real men, but a real man does not allow anyone to talk or dishonour his wife or his women. And the Prophet sallallahu 'alayhi wa sallam went through that when the hypocrites began the rumour and some of the Sahaabah mistakenly got involved in it and they spoke ill about the wife of the Prophet sallallahu 'alayhi wa sallam. Why was it not that? Why was it not the day they put the guts of a camel on the back of the Prophet sallallahu 'alayhi wa sallam and they began to laugh so much that they fell on top of each other, as it is stated in the Sihaah. Why was it not the day that they choked the Prophet Muhammad sallallahu 'alayhi wa sallam with his own upper garment, until he nearly fainted and fell to his knees, right by the Ka'bah. Why was it not the humiliation the Quraysh put him through for many years? Many years and years. Why was it not that, that was the worst day of the Da'wah career of the Prophet sallallahu 'alayhi wa sallam? Why was it not that?

He said it was the day of Ta'if. What was so special about the day of Ta'if? When you read the events of that day, there was physical harm to the Prophet sallallahu 'alayhi wa sallam that day but it was much less than any of that which I just mentioned to you. The physical harm to the Prophet on the day of Ta'if was much less harm than the guts of the camel or when they tried to choke him or many of the other things, when they talked about his honour. The matter of Ta'if was somewhat less than that, physically.

What happened in Uhud was incomparable to what happened in Ta'if. When the companions of the Prophet sallallahu 'alayhi wa sallam get killed, his uncle gets killed, and he gets wounded. What happened in other events was incomparable to the hardship he, sallallahu 'alayhi wa sallam, faced on the day of Ta'if. So why did you oh Prophet of Allah choose the day of Ta'if? Why did you chose that day, to tell Aishah that was the worst day. Because Aishah and here it is, Aishah may have meant what was the worst day to you oh Prophet of Allah, what was the worst day that you encountered oh Prophet of Allah, physically. She may have implied or meant physically, that is why she meant Uhud. What was happening to you even though not physically, trauma wise when you see seventy of your companions and your uncle and you weep over him, mentally or physically that is very

sad and very devastating, she possibly meant that. When you read Seerah, read it deep and read in between the lines. He went to at-Ta'if with the big hopes that they were going to enter Islam. When he went to at-Ta'if and he climbed up, he had such big hopes that now at-Ta'if is going to enter Islam and this is going to be the first Islamic city of Khilaafah. He had a lot of hopes when he went to at-Ta'if.

It is not about me, is what he is trying to say. It is not about me, it is not about the wounds in my head, it is not about the teeth that were being chipped or damaged. It is not about the death of my companions, because we are going to meet Inshaa Allah in Jannah. It is the agony of seeing the message that he was conveying getting rejected, that is what it was. He went with such hope to at-Ta'if, in the hopes that they are going to embrace and follow this religion, so he comes back with big agony. Agony of seeing the message that he was sent to convey, getting rejected. That was the worst day of the Da'wah of the Prophet sallallahu 'alayhi wa sallam, the message getting rejected. Everything else I can withstand it, want to hit me, wound me, choke me, whatever; but the message getting rejected, that was devastating. That is why he said that was the worst day.

That is why Allah in many verses in the Qur'an, calms His Prophet down and He tells him when he is hurt over those who reject the truth; the Prophet sallallahu 'alayhi wa sallam, Allah sees what is in the heart of the Prophet sallallahu 'alayhi wa sallam and He sees that he is hurt, he is distraught over those who are rejecting the truth. Da'wah was his life, it was his heart, it was his soul, it runs through his veins and that is how it should be and must be for every Muslim and every Daa'iyah. It becomes like his flesh and blood, Da'wah becomes like your flesh and blood. When a true Daa'iyah is deprived of Da'wah, in reality when a true Daa'iyah is deprived of Da'wah, he feels as if the underground is better for him than being on top of the ground. That is a true Daa'iyah, actually that is a true Muslim, we call that a Daa'iyah today but that is a true Muslim because Da'wah is part of the life of every single Muslim. So Allah calms his Prophet Muhammad sallallahu 'alayhi wa sallam many times in the Qur'an. He goes to at-Ta'if with the hopes, that is his worst day. Even though what happened to him physically which is much less than the other day, he says to Aishah it was the day of Ta'if, because he was rejected. His Da'wah was rejected, Allah tells him many times:

...فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ... ﴿فَاطِرٌ: ٨﴾

Take it easy, do not destroy yourself. Take it easy, do not destroy yourself oh Muhammad sallallahu 'alayhi wa sallam, in sorrow over them, take it easy.

In another verse, Allah sends him words to calm him down:

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا

﴿الكهف: ٦﴾

Perhaps Muhammad you would kill yourself, Muhammad sallallahu ‘alayhi wa sallam, you perhaps would kill yourself in grief in following in their footsteps for their turning away from you, because they believe not in this message. You keep chasing after them, running after them in agony, in sorrow. Take it easy oh Prophet of Allah, Allah is trying to tell him take it easy.

More words to calm him down:

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۖ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا

يَمْكُرُونَ ﴿النحل: ١٢٧﴾

Isbir (اصبر), why? Because they hit you? Because they harmed you? No, Allah is telling him in this verse:

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ...

Endure patiently oh Muhammad, endure patiently. Endure patiently Muhammad sallallahu ‘alayhi wa sallam, your patience comes only from Allah. Do not grieve over them:

...وَلَا تَحْزَنْ عَلَيْهِمْ...

Do not grieve over them, do not be distressed over them. Allah calms His Messenger sallallahu ‘alayhi wa sallam down because he is traumatised over them rejecting the message. Because to a true believer, his message and conveying it becomes more important than he himself is. It becomes more important than myself, it becomes more important than my family, it becomes more important than my wealth, and it becomes more important than my honour. Da’wah and conveyance of this message is the number one priority for a believer.

YOU HAVE TO KNOW AND RELATE TO YOUR AUDIENCE

When dealing with Da'wah, you must know the level or type of people you speak to, because the knowledge of who you speak to is very essential. In Bukhari and in Muslim, the Prophet sallallahu 'alayhi wa sallam said to Mu'adh when he was heading to Yemen, you are going to meet the People of the Book. When the Prophet was giving him his farewell advice, as he was greeting him outside of Madinah, you are going to meet and see the People of the Book. He is heading to Yemen, why did he give him the heads up and tell him that you are going to meet the People of the Book? Why did he specify that? Because Mu'adh was in an area where it was mostly statue worshippers. However, there were some Jews in the outskirts of Madinah, but he wanted him to know that the people he is heading to are the People of the Book. The way you approach the People of the Book and convey the message to them, is different than the way you approach statue worshippers that you have been dealing with for a major portion of your life.

You need to know who the audience you are speaking to, you need to know who they are in order to convey the message. When I am getting invited to a lecture in the past week, I got to know, am I speaking to youth or people in their fifties and sixties? Am I speaking to the youth or their uncles? Are you speaking to educated or people who are laymen? You have to know in order to convey the message or try your best to relate to your audience.

I first began to memorise this book Al-Usool Ath-Thalaathah, when I was in second grade in Madinah. I was in a school called Madrastu 'Ubayy Ibn Ka'ab Litahfeeth Al-Qur'an Al-

Kareem (مدرسة ابي بن كعب لتحفيظ القرآن الكريم), it was a school that was part of the regular schools, the regular government schools but it was specialised for Qur'an as well. It was one of the first in Madinah like that, it used to be part of the curriculum and I am not sure if it still is today, with the recent pressure the West is putting over there on them to change the curriculum, is that you have to memorise the Usool Ath-Thalaathah or portions of the Usool Ath-Thalaathah when you are young.

When I used to recite to my father, we would be going in the morning in the car, he is heading to the University of Madinah and he is going to drop me off at the school. I would recite Al-Usool Ath-Thalaathah to my father and he would tell me that, that is exactly what he is learning in one of his classes in Madinah. I still remember that, as a child I was surprised that what he is learning is what I am learning. I am in second grade in elementary school and he is in his second year in Madinah University and we are studying the same thing. But he would tell me the way they study it, he said is in way more depth and detail than you are. Basically what we were taught in second grade, a little about Mun Rabbuk wa Maa Deenuk and the Prophet Muhammad sallallahu 'alayhi wa sallam and matters pertaining to that in a very easy way, because we are in only second grade. Al-Usool Ath-Thalaathah, we teach it to kids and we teach it to Du'aat, and we teach it to people higher and lower than that; but each on a level they understand, in a way they understand. The

way I teach it to you who take notes and write notes and our future Du'aat Inshaa Allah and some who memorise most of what we say, is different than I would in a general lecture.

In Sahih Bukhari:

قَالَ عَلِيٌّ حَدِّثُوا النَّاسَ بِمَا يَعْرِفُونَ أَتُحِبُّونَ أَنْ يُكَذَّبَ اللَّهُ وَرَسُولُهُ

Ali in Sahih Bukhari, this is a statement of Ali, it is not a Hadith. Ali himself said, speak to people on a level they understand, do you want Allah and His Messenger to be disbelieved in? Because you can present a matter in a certain way and cause people to be disbelievers and you do not want to do that.

Sahih Muslim:

مَا أَنْتَ مُحَدِّثًا قَوْمًا حَدِيثًا لَا تَبْلُغُهُ عُقُولُهُمْ إِلَّا كَانَ لِبَعْضِهِمْ فِتْنَةً

This is the statement of Ibn Masood as well. In Muslim, Ibn Masood said when you speak, speak to people on a level they understand and they comprehend, because if you speak to them on a level they do not comprehend, it will be a Fitnah for some. The knowledge, the true knowledge that you are trying to convey may become a Fitnah.

Ibn Abbaas, a man comes to him, look how he relates to his audience and who he is talking to. A man comes to Ibn Abbaas and asks him, is there Tawbah for one who kills? Ibn Abbaas said yes, of course there is Tawbah. Then right after that or shortly thereafter that, another comes and says Ibn Abbaas, is there Tawbah for a killer and Ibn Abbaas says no. Now you got the students, the core students, Ibn Abbaas how could you answer this and then this? The one who asked did not know because they are random passers by, they got their Fatwa and went on their way. The students who are there, they asked, why? What is up with that Shaykh? First someone asks, if someone killed can he seek repentance and you say yes, and then the other one you say no. Ibn Abbaas said, the first one I seen tears of repentance in his eyes. I looked at his eyes, I seen a man in agony, I seen a man with tears in his eyes. He analysed, he studied, what kind of man is this asking me? So, I told him yes. The second one he said, I looked into his eyes and I seen sparks in his eyes that his is going to kill. This was a different man than the first one. This time I seen sparks, evil sparks, so I said no; so he will not go and kill. The Hukm on the killing is it is Haraam, no dispute about that, but the way it is preached in, that is a different issue.

However, let me tell you, Ibn Abbaas did not lie, Ibn Abbaas did not make a fraudulent Fatwa. In Tafseer Ath-Tha'aalibi, he said it is narrated:

روي عن بعض العلماء أنهم كانوا يقصدون الإغلاظ والتخويف أحيانا فيطلقون أن لا تقبل توبته، منهم ابن شهاب وابن عباس

In Tafseer Ath-Tha'aalibi, he narrated that some 'Ulamaa used to use the harsher of two opinions to strike fear in the hearts of the audience, to deter people from committing sins. Among them, was Ibn Shihaab and Ibn Abbaas. So basically, Ibn Abbaas did not lie, Ibn Abbaas chose one of the opinions because he wanted to stop a man from killing; but that opinion is substantiated and it is in the books. Is it the stronger? Of course not, but he used it to stop a man from killing.

Memorising text is easy and that is what we are doing here, 'Ulamaa who can apply this matter in Da'wah and relate, that is very scarce and rare today. You read in the books of manners of Iftaa', there is sections on manners of Iftaa' and a Mufti and a Shaykh, they tell you in those books of manners that a Mufti may chose to give the harsher of two opinions. A Mufti may give the harsher of two opinions if he deems it is beneficial based on who is asking. This is not playing games, we do not consider this playing games as some say because you cannot just make up Fatwas, Ibn Abbaas would not have just made up a Fatwa. You cannot make up a Fatwa even based on a scenario in front of you that you would like to give a person, no you cannot do that. But if there is two opinions and there is one harsher and you chose to use that one, which like Ibn Abbaas did, then you can do that; for example, to stop someone from killing another person. It is just choosing the stricter of two opinions, which you may not adopt that second harsher opinion, but you are doing it for the benefit of stopping someone from committing a major sin as Ibn Abbaas did.

So the point of that, the point of that whole matter is one thing. You need to understand who you are talking to and relate to them. Sometimes your message may be directed to women, the way you speak to women is different than how you speak at times in certain matters to men. Sometimes it is directed to women and other times it is directed to men as a Daa'iyah. Sometimes, you are speaking to youth and sometimes you are going to be speaking to elders. You got to analyse, where am I going? Where is my talk? Where am I having a meal at so I can prepare a prepare a talk. Are they young men or are they older men? What type of people are they? Are they on sins or no? Sometimes you are speaking to arrogant people, sometimes they are humble.

You got to be prepared in how you talk to people. Sometimes you are going to be speaking to educated in universities, sometimes you are going to be speaking to people who are factory workers or illiterate. Sometimes you are going to be speaking to leaders and sometimes you are going to be speaking to laymen. Sometimes you be speaking to calm and collective people who want sit and understand and rationalise and may be ask and go back and forth so they can ask and be convinced, and sometimes it is going to be angry, wild

people who will not accept nothing even if it is a clear cut Ayah in the Qur'an or a solid Hadith in Bukhari and Muslim.

You do not approach young youth in the West today, like you approach a student of 'Ilm who has gone through three or four books learning it. Some people get inspired with Targheeb (ترغيب), some get inspired with Tarheeb (ترهيب) like Hell, punishment of the grave, in matters of that sort; some get inspired to be righteous by doing Targheeb on them. Some get inspired by both, Targheeb and Tarheeb, which is the majority of the people. So you got to analyse who your audience is. A successful Daa'iyah like you Inshaa Allah Ta'aala, is one who presents the same message, same message, we are not here to bargain, the message is the message; but the way you present it, you have to understand your audience so you can relate to them. You need to present the message in an affective way to the audience that you are speaking to. That is what you get out of this point that we are talking about here and that you need to analyse, that is very important. Just as knowledge is important in Da'wah, this is also just as important.

The next point, we are probably going to take some time, you know last week we did not have a lecture and the week before we cut it short so if we go over time a little bit I hope that is alright with everyone. Ok, Jazakum Allahu Khayr.

WISDOM MUST BE IN DA'WAH

DA'WAH MUST BE IN THE BEST OF ALL MANNERS

Wisdom must be in Da'wah, and it must be based on forgiveness, it must be based on being kind:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ... ﴿النحل: ١٢٥﴾

The radix of Da'wah is to be kind, to be gentle, to choose the best words, to chose the best methods, to chose the best manners. And listen to that, because the next point after this is important. Again, listen to this because the point after this is not going to erase this point.